UNITARIAN WORD & WORK

DECEMBER 1915

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. Single copies, 7 cents; Subscription prices: individual subscriptions, 50 cents; in groups of 25 or more from one church, 40 cents each; 50 or more, 35 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

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The enduring satisfaction of such a service will leave nothing to be desired.

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AMERICAN UNITARIAN ASSOCIATION
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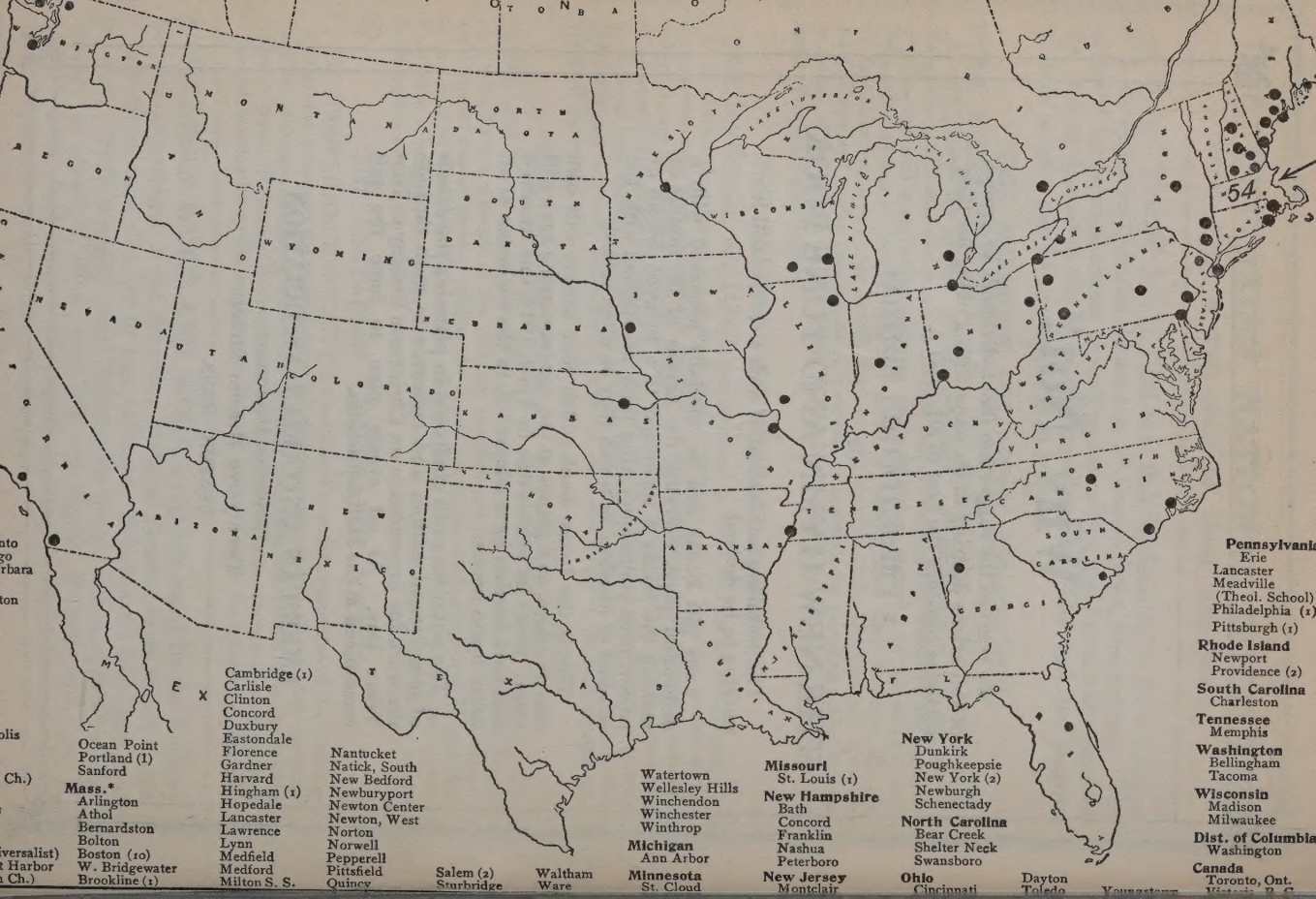
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Sanford
Mass.*
Arlington
Athol
Bernardston
Bolton
Boston (10)
W. Bridgewater
Brookline (1)
Cambridge (1)
Carlisle
Clinton
Concord
Duxbury
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Florence
Gardner
Harvard
Hingham (1)
Hopedale
Lancaster
Lawrence
Lynn
Medfield
Medford
Milton S. S.
Nantucket
Natick, South
New Bedford
Newburyport
Newton Center
Newton, West
Norton
Norwell
Pepperell
Pittsfield
Quincy
Salem (2)
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Watertown
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Schenectady
North Carolina
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Shelter Neck
Swansboro
Ohio
Cincinnati
Dayton
Toledo
Pennsylvania
Erie
Lancaster
Meadville
(Theol. School)
Philadelphia (1)
Pittsburgh (1)
Rhode Island
Newport
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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 19 DECEMBER, 1915 No. 3

EDITORIAL

AS Christmas approaches and we commemorate the birth of the founder of Christianity, isn't it well for us to consider the surprising fact that Jesus never said anything about "Religion?" The author of a great spiritual impulse who yet never once defined, discussed or tried to classify Religion, as such!

Religion as a subject of speculation did not seem to enter his mind. He was just interested in *life* and *living*. Religion and life were synonymous. With him it was not a question of *getting* religion. He assumed that everybody who had life had what we call religion. He did not say that he came to bring religion, but "I came that ye might have life," etc.

If he could open the flood-gates of life, so that everybody could have enough, then everybody would go about the Father's business. Then people would not waste, but make the most of their talents; they would have life enough to use them. We speak of people who are religious and people who are not religious, as if there were a generic difference between the two; but with Jesus it was not a difference in kind, but a difference in power.

SUPPOSING we could incarnate the Christmas Salutation for the coming year, so that the main business of our living would be to create the feeling wherever we went that is expressed in the words: "Fear not: for, behold, I bring you good tidings of great joy." What an increase of life would flow all along the channels of our influence! We would not have to define religion, we would not need to state our beliefs, we would never think of denying or defending the positions of orthodoxy. More abundant life would flow into and thro' human minds and hearts, and a kind of spiritual good-cheer would radiate so persistently that religion could be taken for granted, as Jesus took it. Christmas would then be not only for a single day, it would be a living presence all the year round.

WHATEVER the historical Jesus may have been, his life and his personality were such that he gave the world its pronounced and effective ideal of human completeness. When we think of Socrates we think of his acute and inexhaustible wisdom; when we think of Nehemiah we are amazed at the riches of his memory; when we think of Newton his marvellous mathematical power impresses us, and when we think of Shakespeare, the riotous versatility of his imagination fills us with wonder.

But when that quiet Galilean is brought to mind it is his completeness, his perfect soundness that we recognize. It is the beauty of his wholeness, or holiness, that makes him wonderful. Somehow, he makes us feel as if he could not be vanquished by any sort of opposition or adversity — and so he has become an ideal personality, not because of his

knowledge or wisdom, not because of his oratory, or his goodness, or his spiritual insight even — but because of his perfect poise in a world that was full of strife and wrong and injustice and cruelty and ignorance. Nothing unsettled him. Nothing clouded the clearness and sanity of his vision.

OPTIMISM as a missionary asset is of great value. It is as necessary in the field of missionary endeavor as it is in the realm of therapeutics. It is as unwholesome to approach a sick church, or a new-born religious society with a melancholy countenance as it is to go into a sick room with the cast of despair in one's face. The man or woman who cannot bear all things, believe all things, hope all things and endure all things, has no call to engage in the field work of the Unitarian body, nor in the development of a new, liberal religious organization.

And this optimism must be real and not fictitious. It must not be galvanic, it cannot be made to order. It must not only be temperamental in its possessor, it must also be fortified and nourished by an invulnerable faith. A man cannot promote the truth unless he believes in a Fountain of Truth. If he sees more error than truth he will inspire doubt instead of confidence. If the diseases of society mean more to him than the health of humanity his remedies may stupify, but they will not cure. If the integrity of the universe seems less substantial than the forces that tend to undermine that integrity, one fights to no purpose except defeat. And in the attempt to revive or evolve a religious society all methods and make-shifts fail if, first and foremost, success is not taken for granted.

WE are sometimes reproached because we do not scold, because we restrain our pens from an analysis of the defects and miscarriages of missionary effort, because we do not say smart and stinging things about the people and the organizations that do not achieve results by our methods, and devote themselves to the ends we count as most important. "Only those who criticise and condemn the evils of our times are doing anything worth while," we are told. And then it occurs to us that real growth is noiseless, that life is less spectacular than death, and that hard work, patience and devotion are in league with the only successes that are fit to be recognized.

Travel from one end of our Unitarian Zion to the other and the very conditions that would devitalize our whole enterprize under the supervision of a pessimist will inspire the real optimist to the heroisms of battle. An eye trained to spiritual values can never be blinded by material and statistical deficiencies. All is grist that comes to the optimist's mill. Illuminate a single soul in a city and you may save the city. Free one mind from the bondage of superstition and you have released nobody knows how many slaves.

To believe that you are a medium of life is to work and rejoice, too happy to wear the face of anxious dejection and too busy to spend your energies in calling the world's attention to its own follies.

WHEN commercialism dominates the activities of a church, one may begin to think of the money changers of the New Testament. A church cannot be run as a matter of business.

This does not mean that the accounts must not be well kept, that the collections should not be promptly made, that the financial interests of the church should not be wisely and economically attended to. These are business methods — not business principles.

I refer to that in business which is our chief consideration — the principle thing. What is the principal thing in business?

I have heard men say that they were not in business for their health, and that their business was not a charitable institution. The chief business consideration is to *make money*. That is the principal thing. The emphasis is placed first, last and always upon the making of money. "To this end was I born and to this end came I into the world," says

the business man *as* a business man, "to make money."

Now what is the principal thing, so far as its finances are concerned, with the church?

It is to *spend* money. It is just the opposite of the chief consideration in business.

ANY church that prides itself, primarily, upon the amount of money it has saved has allowed the money-changers to carry on their business in its inner sanctuary. The emphasis is in the wrong place. A church is a beneficence. It is its function to keep alive the God-consciousness in the souls of men, to see to it that the community gets the prophetic message. It must say, "To this end was I born and to this end came I into the world, that I should bear witness to the truth"— and the more money it spends for this purpose the more of a church it is.

It is the function of the church to fulfil all the obligations directly or indirectly implied by the words:

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

WHEN the treasurer of a church presents his account, it is not the gathering in of the money that should rivet the attention. The criterion of success resides in the expenditures and the degree to which those expenditures have justified the existence of the church. Economy in business is a virtue; in a church it may be a vice.

It is the function of the church to send that, or reproduce that which is of value to it — in its pulpit, in its pews, in its influence as an inspirational force and as a repository of truth, to every creature.

It requires money to carry the kingdom of God into the mind and heart of the world. And that church which seeks how little rather than how much it can spend for that purpose is in the hypnotic grip of a blighting misconception of its mission to the world.

BUT how gratifying it is to find a church that is governed (through its various committees and by the general attitude of the congregation) by the comprehensive and sympathetic spirit of genuine Christianity! Be the church large or small it is instantly recognized as a real center of the Christian life. It asks for money, but only that it may spend it. Its minister is not harassed by the "money worry." His people see to it that his whole soul and his undivided mind may be given to their spiritual and philanthropic needs. Such a church is a city set on a hill and a light on a stand. The young children remember it in after years—far into the twilight of life—and look back to it as the source of their highest ideals. The hard-headed man of affairs is chastened by it and those who become perplexed about the articles of their belief, or are doubtful about the reality of spiritual values, find half their problem solved by the steadfast faith of a church that persists in its exalted purpose. Such a church, that uses the products of wealth for the life of the spirit, need never be long without an inspiring ministry nor need it be anxious, so long as human beings exist within its province, for the strength and interest of its congregation.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President*
Rev. Lewis G. Wilson, *Secretary*
Henry M. Williams, *Treasurer*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. Benjamin R. Bulkeley has accepted a call to Leominster, Mass., and Rev. L. W. Sanford to Walpole, N. H.

Rev. Thomas Clayton has accepted a commission to Houston, Texas, and Rev. W. G. Letham to Victoria, B. C.

Rev. J. C. Hodgins has taken charge of the church at Toronto, Ont., and Rev. L. H. Buckshorn of the Society in Westford, Mass.

Rev. Albert Lazenby has resigned at Lynn, Mass., Rev. Sheed Anderson at Roxbury, and Rev. J. H. Crooker at Christ Church, Dorchester.

Rev. H. L. Pickett has resigned at East Lexington to accept a call to Hudson, Mass.

Buildings

A new chapel has just been built by the Unitarian Society in Middlesex, Vt.

The new parsonage at Madison, Wis., is rapidly rising and will soon be ready for occupation.

The old First Parish Church in Belfast, Me., has undergone very complete rehabilitation and is now one of the best examples of the old New England meetinghouse.

The First Religious Society in Newburyport has completed and occupied an attractive new chapel in the Joppa district of the city,— a fine illustration of well-directed energy and outreaching usefulness on the part of an old and long established society.

Church Extension

The activities of the officers and representatives of the Association have been, as usual, widespread during the last month. The Secretary, Rev. Lewis G. Wilson, has been confined to his house by illness but is now beginning to resume some active duties. On December first Mr. Wilson is to become Editorial Secretary of the Association with special charge of publication and publicity interests. Rev. Louis C. Cornish at that date assumes the duties of the Secretary.

The recent appointments of the President have been at Cornell University; at Athol, Mass., for the dedication of the new church; at the Channing Conference at Providence; at the Lake Mohonk Conference in New York, where he presided for three days; at the Middlesex School, Concord; at the Massachusetts Agricultural College; at West Somerville and Hingham, Mass.; and at the annual meeting of the Massachusetts Federation of Churches. He has also spoken for the Milton Alliance and to the meeting of the Post Office Mission Secretaries in Boston. At the time of his visit to Amherst he was able to stop at Greenfield, Montague, Deerfield, and Northampton. At the latter place he was met by the ministers of the Connecticut Valley churches for a conference.

Field Secretary Brown has just concluded a two months' service in Colorado. The end of the summer vacation found no less than four of the churches in Colorado without ministers. Mr. Brown reached the field on the first of September and at once awakened new interest and activity. Dr. Crothers and several other ministers stopped over in Colorado on their way back from the San Francisco Conference and under Mr. Brown's direction thirty or more special meetings were held in the Colorado churches. Mr. Brown has himself made his headquarters at Colorado Springs, visiting and preaching in the other churches. All four churches are now open and at work. An interesting arrangement has been made by which certain New England ministers are to go to Colorado for terms of one month each. These ministers are graciously given leave of absence by their

parishes for this service. On his way back from Colorado Mr. Brown visited Lawrence, Kan., Kansas City, Mo., Oklahoma, Okla., and Memphis, Tenn.

Field Secretary Pratt has been conducting a somewhat similar campaign in Virginia. Meetings for every night in the week have been held successfully in Richmond, Highland Springs, Roanoke, and Lynchburg, and the work also maintained at Norfolk. The four Virginia ministers have cooperated in these meetings without any outside help.

Field Secretary Murdock reports earnest work in the California churches since the meeting of the General Conference. Mr. Short has taken charge of the work at Palo Alto and Mr. Speight of the church in Berkeley, so that both of these college centers are now well equipped. Mr. Ruess has taken charge of the church at Fresno and proposes to make it a center for work throughout the San Joaquin Valley. Mr. Pease proposes to make Sacramento a similar center for the Sacramento Valley. Mr. McReynolds, of the Pacific School for the Ministry, is developing a new society at Richmond, Cal.

Certain interesting adjustments have been made for the promotion of our cause in Texas. Rev. Thomas Clayton has gone from California to lead the movement at Houston and began work there on November first. Rev. B. R. Bulkeley accepted a commission from the Association to lead the new movement at Austin. He had been there only a few weeks when he received a call to Leominster, Mass., which he felt obliged to accept. He is now on his way North and will be succeeded at Austin by Rev. D. M. Wilson under a three months' commission.

In West Virginia Rev. J.R. Pennington reports good progress in the new movement at Charleston. He also is leading the cause at Huntington inaugurated last year by Mr. Rumball.

Plans are forming for holding a number of special meetings, some of them on Sundays and some of them covering meetings every week night, in the New England towns and cities. Salem, Fitchburg, and Rockland, Mass., have already held such all-the-week meetings. Now the plan of campaign is being enlarged and the arrangements are under the direction of Rev. H. H. Saunderson. Ministers or churches that desire such special meetings are invited to communicate with him at 25 Beacon Street, Boston.

Rev. E. A. Rumball continues his work in behalf of missionary efficiency and good publicity methods in our churches. After a month in New England, where he centered his work chiefly at Pittsfield and Lawrence, Mass., and Laconia, N. H., he went to western Pennsylvania. He has been working in cooperation with the churches in Pittsburgh and Erie, Penn., Wheeling and Huntington, W. Va., and Youngstown, O. His appointments for December will take him again to Pittsburgh and Wheeling, then to Dayton and Toledo, O., Detroit, Mich., Dunkirk and Ithaca, N. Y., and probably to Paterson, N. J. On the first of January he will return to keep the appointments made for him in New England.

A Preaching Automobile Van

Our denominational work is largely directed toward upbuilding parishes. This is obviously a wise direction of energy. Without lessening our parish activities, however, it is as obvious that we should in new ways sow broadcast the seed of reverent liberalism. The complex and fluid conditions of our present life allure us to diversity of methods, among which a new and promising method of spreading our message, much talked of but never yet tried among us, is the use of an automobile preaching van.

It would meet two needs. It would convey to hundreds of unattached and liberal people a knowledge of the existence and purpose of our churches. This might prove to be its largest usefulness. But the second purpose it would serve is exceedingly interesting. Ministers with a knowledge of foreign languages

could preach from the van in the foreign quarters of our cities and the van could distribute large quantities of our literature both in English and in foreign tongues. Few persons realize the large proportion of foreign-born citizens now living in New England. The census of 1910 showed 27 nationalities resident in New England. The total population in round figures was 6,500,000 and of these about 4,000,000 were foreign-born, roughly 60 per cent. The census of 1915 will state the percentage of foreign-born as larger. The figures are significant. The foreign-born are given as follows:

From Spain	705
Roumania	1,046
Belgium	3,542
Holland	3,934
Newfoundland	4,227
Swiss	6,502
Turkey in E	8,143
Wales	8,225
Denmark	13,972
French	17,072
Atlantic Islands	20,511
Norway	22,844
Turkey in A	24,511
Hungary	25,021
Greece	28,099
Portugal	43,915
Finland	74,644
Scotland	97,740
Austria	107,027
Sweden	126,471
Germany	168,299
England	267,696
Italy	283,261
Russia	293,116
Canadians	495,143
Canadians, French	609,241
Irish	979,352
Mixed foreign parentage	140,266

That these new-comers and their children make the best of Americans we well understand,— witness Mary Antin's writings. We need no assurance that they and their children make notable contributions to our faith and fellowship,— witness the spoken and written word of William Sullivan, Abraham Rihbany and others. The overwhelming majority of these foreign-born are as ignorant of the existence of our liberal churches as they well could be. Is it not tremendously worth while to attempt to sow our faith broadcast among them? It may well be, if we do so, that through such activity new life would in time come to our churches. Bread cast upon the waters, we are told, returns.

The Association expects to be able to pay the summer running expenses of such an automobile van. The van itself will cost $1000. The North Middlesex and Essex Conferences at their recent meetings voted to raise respectively $100 and $50 towards the automobile. Two other pledges of $50 each have been received. One-quarter of the automobile is thus assured. Fifteen more units of $50 each are needed. Will you give something and recommend this enterprise to your church and local conference?

Your fancy can easily visualize the van. It will be a neat Ford car with a specially constructed wagon body containing sleeping accommodations for two men and the tiniest of kitchenettes. At the back there will be a folding speakers' platform. Will you help? Contributions should be sent to Louis C. Cornish, 25 Beacon Street, Boston.

Foreign Relations

The interest in the work of the Association in Japan has received an impetus through the visit to America of the Association's representative in Tokio, Rev. Clay MacCauley. Dr. MacCauley was enabled to come to the meeting of the General Conference in San Francisco in August. He addressed the Conference and other gatherings in California and has since spent two months among his old friends in New England. He has had the opportunity of speaking at the Unitarian Club in Boston, at various County Conferences, and on the 13th of November he addressed the Ministerial Union. After this meeting a luncheon was given in his honor, with addresses by Rev. A. M. Knapp, Dr. C. W. Eliot, Dr. F. G. Peabody, and Dr. S. A. Eliot. Dr. MacCauley

is now on his way back to his post in Tokio. He carries with him the affectionate greetings of the Directors of the Association to the officers and members of the Japan Unitarian Association and the pledge of the American Association to provide a lot for the newly organized Second Church in Tokio whenever the members of the church are ready to build a suitable building. The influence of Dr. MacCauley in Japan is constantly broadening. He is an officer of many of the chief educational and philanthropic societies and is in constant intercourse with the leaders of public opinion. His work is unique and vastly significant and deserves a constantly larger recognition and support by the churches in America.

Communication with our fellow-workers in Europe has been very difficult during the past year. It has been gratifying, however, to receive a letter from the Bishop of the Hungarian Unitarian churches, dated October 22nd acknowledging the receipt of the annual appropriation of the Association. He writes "I take this as an aid in our present great trials and difficulties. I will read your letter at the next meeting of our consistory and assure you beforehand that it will make the same deep impression on the members as it did on myself. We have indeed to face a great many difficulties and our needs in all lines are very numerous. . . . Although several of our consistory members are on the battlefront our chief consistory held a successful meeting on the 29th and 30th days of August. I should like to find words appropriate to express how deeply we are moved and touched by your sympathy. I am happy to say that thus far none whom you know are lost but we have paid a very heavy tribute in our people and our University students. Accept the hearty greeting of our consistory, to which I add my own affectionate regards."

Our fellow-workers in Brazil are steadily increasing the list of their translation of the tracts of the Association. The last one added has been Cruzan's "The Bible from the Liberal Christian Point of View," which has been rendered into Portugese and is being widely circulated there.

Department of Social and Public Service

Always the churches have been more or less interested in the larger questions of constructive social service, not often, perhaps, as organizations but through individuals or through the men's clubs or alliances or some other of the societies within the parishes, Thus in Massachusetts several of the men's clubs have taken an active interest in the tenement house acts now on the statute books. These were measures which distinctly advanced the public welfare and appealed to the sense of humanity and justice which we might expect would be keenly developed in the churches.

This winter, again in Massachusetts, they will have opportunity to support another humanitarian measure of equal importance, having reference to the new Americans within the Commonwealth. According to the report of the Commission appointed to investigate the subject, 66 per cent. of the population are foreign-born or are children of the foreign-born. In the year preceding the outbreak of the European war 100,000 immigrants arrived in Massachusetts and the average during the last ten years has been over 73,000. It is stated that a single town of less than 7,000 population includes representatives of at least twenty-one different nationalities, speaking as many different languages.

These new-comers are not familiar with our language, our customs, our habits, our traditions, and their presence among us in such large numbers constitutes a most perplexing problem. Hitherto they have received no special supervision nor has anything been done by the State to prevent their exploitation at the hands of those who have regarded them as legitimate prey. Their earning capacity is apt to be low and they have

consequently been obliged to submit to intolerable living conditions. Dark rooms, overcrowding and miserable sanitation can be found in almost all our industrial centers. The first acquaintance which the immigrant makes of American life is through the miserable dwellings which his small earnings and an unenlightened public sentiment compel his to call home. A large proportion of the new-comers are young people, usually unmarried. Owing to circumstances they are compelled to find shelter in lodging houses, and the "lodger problem" is one of the most serious of those which have been thrust upon us by the recent immigration. The conditions of their new life, the lack of privacy to which they are subjected, the freedom from the old restraints have produced disastrous moral consequences among these strangers.

The fact that the new-comer does not understand or speak English makes him peculiarly helpless. Not knowing where to look for a job, he has often to pay an intermediary to secure him one. Ignorant of our laws, if he unwittingly transgresses and is taken into court, he may again be mulcted, perhaps by some unscrupulous countryman, on promise of release. In all the affairs of his daily life he is at a serious disadvantage. The wonder is not that he sometimes gets into trouble but that he is as good and loyal a citizen as he is.

The time has come when Massachusetts should have an immigration commission whose business it should be to receive the immigrant at the dock and watch over him, protect him and educate him until he is able to take his place among us as a citizen of the United States. California and New York have each established these commissions with very great benefit to all concerned. Last year an effort was made to establish a similar commission in Massachusetts but the attempt failed. The proposition will be revived this year and is one in which the people of the churches may well take a keen interest. It is a subject upon which not many are very well informed and that we may act intelligently when the opportunity comes this Department suggests that readers of *Word and Work* should make themselves as familiar with the question as possible. Some exceedingly interesting books have been published such as "The Promised Land" by Mary Antin, "The Making of an American" by Jocob Riis, "A Far Journey" by Abraham M. Rihbany, and "From Alien to Citizen" by Professor Edward Steiner. These books will tell us something of the hopes and aspirations of the men and women who are coming to our shores. The report of the Massachusetts Commission of Immigration is a mine of information to those who wish to know the conditions under which new Americans are living within the Commonwealth. Then in addition to reading an effort should be made to have the question discussed before men's clubs and alliances and other organizations. This Department has a series of slides and a lecture which Mr. Forbes or other speakers will be glad to give before any church or club which desires it, or if this is not convenient, the lecture and the slides will be loaned to ministers who wish to give the lecture themselves. Information on the subject can be had on inquiry at the office of the Department, No. 25 Beacon Street, Boston. This is one of the most important subjects which will be brought before the churches this winter and it is hoped that there will be many calls for the lecture.

Department Of Religious Education

The Autumn Meeting of the Sunday School Society dealt more directly with the teacher's problem than usual, and in consequence attracted an exceptionally large audience. It was held in the attractive vestry of the Second Church, Boston, and Mr. Maxwell and his many helpers made the meetings memorable by their cordial welcome and their careful attention to all that would advance the work to be presented. November 3, the date of the

meeting, was in every way favorable. All this happy combination of circumstances contributed to the success of the meetings.

At the morning session three addresses, each twenty minutes long, were given. The first, by Rev. Frederick M. Eliot, showed the relation of the Sunday school to the church and to the community. He illustrated his theme from the practice of the school of the First Parish Church in Cambridge. Mr. Lawrance followed with a presentation of the leadership of the school in its four phases, organization, instruction, worship, and social service. The need of different qualities for these various departments was shown. The speaker made it evident that the social service part of the school's activity may not only give help in cases of need, but form a real method of training for the children at each step of their lives. Mrs. Nash dealt with the practical themes of grading, examination and promotions in a way that proved not only instructive but stimulating. She cited the practice of the Disciples School with which she is connected, gave an admirable account of the materials and helps furnished by this department, and showed how all these elements of school management are to be used to attain the spiritual ends desired.

The thirty-five minutes which remained from the morning session were filled with discussion and questions; after which the service of song and prayer was led by Rev. Abbot Peterson of the First Parish, Brookline.

The distinctive features of the day's session were the two topics for practical demonstration at the afternoon session. The first of these was "The Use of Pictures in Teaching Religion." Miss Dadmun spoke on the choice of pictures, making clear the fact that not all pictures which are works of art are good for teaching purposes, and giving suggestions for the choice of those which are valuable for instruction. Miss Harriet E. Johnson, superintendent of the Sunday school of the Arlington Street Church, Boston, gave a demonstration of a picture lesson, using stereopticon slides and speaking to the audience as to a school. The responses to her questions and the close attention given to the pictures and talk proved that it was revealing an efficient method of teaching a section of the Bible narrative to the entire school. Rev. Lyman V. Rutledge followed with practical information concerning the stereoscope, the stereopticon, and the reflectoscope.

The second theme for the afternoon was the practical demonstration of three methods of dramatizing Bible stories for teaching purposes. Miss Mary Lawrance, Director of Religious Education in the Congregational (Unitarian) Church of Providence, provided the costumes and selected members of the audience to present two tableaux from the story of Joseph, accompanied by reading of the passages illustrated; after which she described her method of presenting such tableaux with her school. Miss Buck, of this department, took a class of fourteen children from six to ten years old (teacher and pupils being quite strangers to each other), telling them a Bible story and then letting the class play the story, improvising the speeches and acting out the situations. It was interesting to note that in several instances the children followed the Bible language closely, having remembered it from the recital of the story. The last section of the dramatic work was the presentation in costume of two scenes from the story of Ruth, with spoken parts, by a group of young ladies from the Quincy school, under direction of Miss Minnie Packard, superintendent.

The evening service, with its beautiful service of worship and a sermon by Rev. Augustus P. Reccord, of Springfield, Mass., made a fitting close to the day.

The members of this department have filled a number of speaking engagements during the past month. Miss Buck addressed the Alliance at Waltham, the Sunday School Union of Boston, Channing-Murray Conference at Athol, and in a trip to New York and vicinity spoke before groups of parents and teachers at Hackensack and White Plains, for the Alliance branches at Flatbush and Staten Island, and gave two addresses for the

New York Sunday School Union. Mr. Lawrance, on a Southern trip, spoke four times at Atlanta, one of these being the dedication sermon for the new church, gave addresses at Chattanooga and Louisville, and addresses to parents and teachers in the First Church and in St. John's church at Cincinnati.

The New Hymn and Tune Book

Since the last issue of "WORD AND WORK" the societies in Jamaica Plain, Mass., and Sacramento, California, have adopted the book, making a total of one hundred and ten. The steady growth in the number of churches now using the book is most encouraging, and, we feel, indicates still better things for the future.

Word and Work

The success of the group rate on "WORD AND WORK" is increasingly evident. As against *eight* societies with *279* subscribers last year we have already *nineteen* societies with *500* subscribers. The testimony of men who have adopted this method of denominational publicity is uniformly good and we trust that many others are working up lists which we will receive in the near future.

The New Tract

Publication Department

The Association has just issued a new tract by Rev. J. H. Applebee, entitled "Unitarianism, What It Is Not, and What It Is." This tract is published at this time on account of its peculiar availability for meeting the needs of persons wishing printed matter touching on the subject of modern revivalism. Copies have been sent, as usual, to all of our mailing lists and the tract may be had in quantities for distribution by Post Office Mission workers and other tract distributors. It should be ordered by its title "Unitarianism," and not by number.

Methods of Candidating

The association has also mailed recently to all ministers and parish clerks printed copies of the report of the Special Commission on Methods of Candidating. This report was presented at the Annual Meeting in May of this year and it is hoped that all persons receiving copies will give to this report the careful consideration which it deserves. Our denomination owes a debt of gratitude to the members of the commission and commends their report to all those who are interested in this most important subject.

When Ordering Supplies

It not infrequently happens that the Publication Department hears from some correspondent, inquiring about an apparent failure to deliver an order promptly. Upon investigation it generally develops that such an order was addressed to an individual, resulting in consequent delay. Any of the officers at 25 Beacon Street are liable at any time to be absent from Boston on a missionary journey, and mail addressed to them personally, containing orders for books, tracts or Sunday School material, may be forwarded and have to be returned to Boston before being filled. All persons ordering material from the Association are therefore requested to direct their requests to the Publication Department, 25 Beacon St., Boston. Such communications will be promptly opened by the office staff and given immediate attention.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

The Drama of the Spiritual Life. By Annie Lyman Sears, by mail $3.10.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

Progress of Our Endowment

In May, 1915 The Alliance undertook to raise $25,000 as an Anniversary endowment, the amount to be completed by May, 1916. Six months of the year are past and The Alliance is interested to know how far we have progressed toward our goal. Up to November 12, 1915, the following contributions have been received.

From Branches:	
Fall River, Mass.	$10.00
New Bedford, Mass.	50.00
Bulfinch Place, Boston	10.00
Belmont, Mass.	25.00
Castine, Me.	10.00
Ann Arbor, Mich.	10.00
Manchester, N. H.	5.00
Sharon, Mass.	30.00
Meadville, Pa.	26.50
Newburgh, N. Y.	100.00
Hinsdale, Ill.	5.00
Derby, Conn.	2.50
Ware, Mass.	10.00
Farmington, Me.	1.25
Charleston, S. C.	1.25
Eastport, Me.	5.00
Nantucket, Mass.	10.00
Minneapolis, Minn.	5.00
Fort Fairfield, Me.	5.00
Brockton, Mass.	10.00
Victoria, B. C.	2.00
Vancouver, B. C.	2.00
Calgary, Alberta	5.00
Neponset, Mass.	6.00
Westwood, Mass.	20.00
Hubbardston, Mass.	2.00
Brattleboro, Vt.	10.00
Green Harbor, Mass.	1.00
Dover, N. H.	23.75
	$403.25
From Junior Alliance	6.25
From Individuals	3,516.51
Total	$3,943.79

One hundred and forty-two persons have contributed in amounts varying from one dollar to five hundred dollars. Two ladies have given $500 each, one has given three hundred dollars, one, two hundred, and eight have given one hundred dollars each. The Fairhaven, Mass., Branch, and the Branch at All Souls' Church, Roxbury, have each sent a promise of $1.25 for each member. The Jamaica Plain, Mass., Junior Alliance, at the beginning of the year "with little money in our treasury voted $1.25, the share of one Alliance member." The Burlington, Vt., Junior Alliance has sent $5.00 showing that the Juniors feel their bond with the other body.

Because we forget through the summer it is well to remind ourselves what our purpose is in raising this fund. In a word our object is fellowship. The modest annual $1,000 which the completed fund will bring is to be used to bring us together, oftener. The little strip of Eastern coast where Unitarians are almost a congested population does not greatly need this service but when we reach the parts of the country where one little group of us dwells alone in a thousand square miles of orthodoxy, how we do need to foregather! Out of this fund we hope to find money for a director to visit a lonely and discouraged branch and to annihilate some of the isolation which alone causes the discouragement.

The amount needed amounts to $1.25 for each Alliance member. In raising such a fund as this the ideal would be for every one of us to make a contribution small or large as our purse and inclination dictate but having a share in this undertaking which is so filled with the spirit which has made us a power for a generation, the spirit of kindly, for-

ward-working union among our Unitarian women.

Our Japanese Unitarian Neighbors

Sunday afternoon, September 12, I was in a ricksha in Yokohama on my way to the train for Tokyo. In another ricksha just alongside was a Japanese in Western clothes — a Prof. Abe, representative of Unity Hall, and of Rev. Mr. MacCauley's mission. It was good to see again the narrow streets in which paper-and-wood houses seem jumbled together as in child's play, hear the little conductor on the tram sputter and wail out impassively the street names, and then be once more on the train to Tokyo, looking at the charming panorama of little hills, little villages, and graceful, gentle little people. But a new interest possessed me unlike that of four years ago. It was the courteous foreigner (or rather native, for I was the foreigner) opposite, and the church, the Unitarian church he stood for. This was the opening Sunday of the year for Unity Hall, and an evening service would be held at seven to which I wanted to go. We hurried to the Hall, a quiet, dignified dull-red building set back a little from the street and shaded by trees. There while waiting for service, Prof. Abe had a little supper brought in to me. We were in the social room on the first floor, and I met several of the workers including the pastor, Rev. Uchigasaki — he, too, a fine looking, cultured man,— Miss Yano, the organist; and Mrs. Takada who has a sewing school. Over our rolls and tea Prof. Abe and I had a talk about the work and its possibilities which I shall hold dear in my memory. He told me of the Friendly Society (a workingmen's organization) made up of 3600 members, of the Purity Club of 8000 members of different religious beliefs — an organization for the promotion of higher standards of morality in Japan — whose meetings were held at Unity Hall, and of which he was an officer. He told me how the Hall is used as a community centre by the industrial population which now surrounds it. "Unity Hall is really," he said, "an institutional church."

He showed me something of the building. On the first floor are the social room of which I have already spoken, the library which serves also as a Sunday School, and several other rooms for the different institutional needs. Upstairs are Unity Hall assembly room or chapel, some club rooms, and a suite of two rooms on the left side of the building which make up Rev. Mr. MacCauley's home. The service had commenced, and although it was the first Sunday and a very warm one at that, there was a goodly congregation. You will be interested to know that almost half were women. The room itself had an air of fresh simplicity. Over the platform were three gilt characters in Chinese and Japanese, signifying Justice, Truth, and Peace. On the walls hung pictures of Emerson, Parker, Whittier and other great Unitarian men. The pastor was addressing his congregation in Japanese with both dignity and fervor.

What of the listeners, the personnel of this Japanese Unitarian church? The minister, Mr. Uchigasaki, is well educated, speaks English fluently, has been in both England and America, and teaches in one of Tokyo's Universities. Most of the leading members speak English, and several, such as Prof. Abe, and Prof. Kishimoto are instructors in Waseda University of 7000 young men, and one also in the Japan Women's University, a catalog of which lies before me. Miss Yano, and Mrs. Takada are both well educated and progressive women, and the wives of the professors, at least those whom I met, seemed to me exceptionally fine women. Think of the influence of such people! Since the Hall is now in the industrial quarter of the city, and a long distance from the universities, these Unitarians have rented another building nearer the educational centre of Tokyo where they had held their first service that Sunday morning. This room is used by the Unitarians only on Sundays. On week days the building is occupied by a school for music and

speaking. Mr. Uchigasaki and his colleagues entertain great hopes for the future of this new venture since it aims directly at the needs of the student population with whom they are in close contact. Services are carried on in both places at the same time, Prof. Abe occupying one pulpit and our regular pastor, Rev. Mr. Uchigasaki, the other, alternately. The undertaking is a testimony to the zeal of the Unitarian professors. Concerning these, Miss Hathaway, acting superintendent of Blackmer Home (Universalist), and my very kind hostess, said that Prof. Abe and Prof. Kishimoto, especially the former, ranked very high in Tokyo and were considered among the leading men of Japan who concerned themselves with her progress. "They have a wonderful influence over the students at the University, and I wish we had such men in our mission — just one, even —" she added, "but we haven't."

When I visited Waseda and the Japan Women's University the next morning I realized what an opportunity these professors had. The institutions are partly governmental and partly endowed, and in no way missionary. The former, Waseda, is the one which exchanges baseball meets with our Chicago University. The latter (Japan Women's University) has 500 pupils, and it would have moved your heart to have seen that Assembly Hall full from floor to balcony of sombre clad women. There they had sat for three mortal hours listening to their President's address. I have no doubt that he was telling them that he "knew the depths of a woman's heart, etc.," as did the speaker at Wellesley College once to the high resentment of Alice Freeman Palmer's (then Alice Freeman) turbulent soul. As I saw these serious women trying to hitch the wagon of their obscure lives to the star of higher education I thought of our Women's Alliances at home full of their free, efficient, busy, wholehearted women, and I thought of how such an association would appeal to these Japanese neighbors of ours; I thought of those Japanese professors' deep interest when I told them about it, and I thought especially of what Prof. Abe said when we talked over the women's phase of our mission — that there was much that a woman could do for Japanese women if there was only the woman to do it.

EDITH G. PECKER.

Executive Board

The meeting of the Executive Board on November 12, was memorable because of the observance of Mrs. Davis' twenty-five years of splendid service as Corresponding Secretary. Miss Bancroft, the members standing, said: "It is a great honor to be elected an officer of The Alliance. It is a greater honor to be re-elected, for that means the appreciation of the branches of work well done and the confidence that better work will follow. But it is the greatest honor to be re-elected again and again and again, for then the person herself becomes widely known from north to south, from east to west, and it shows appreciation of her devotion to duty, her loyalty to every Alliance interest, her broader outlook as the years go by,— yes, the consecration of her life to our work.

"There comes a time when we wish to express our affection in another way than by a re-election. That time has come to us and it is my happy privilege to present this gift (over $500 in money) from many officers and directors in appreciation of your twenty-five years of devoted, loyal, and consecrated service, my dear, faithful Mrs. Davis!"

To this were added resolutions of congratulation from the New England Associate Alliance, the Illinois State Conference, and the Messiah Branch, New York. Mrs. Davis expressed her sincere appreciation and her gratitude and told of the joy the work has been to her.

The Treasurer asked for a prompt response to the Missionary Appeal that money may be on hand for the monthly instalments of the salary.

In Memoriam have been placed the names of Mrs. Julia E. Warren, Chelms-

ford, Mass., and Mrs. Ellen M. L. Cushing, Fitchburg, Mass.

It was voted that an officer or director should be sent to visit the Maine branches with the understanding that the branches pay a share of the expense. Mrs. Davis plans to go.

The report from the Southern Circuits was most encouraging. Mr. McHale in Florida has more calls than he can answer even though his monthly report tells of over 700 miles of travel. In North Carolina at the State Fair the exhibit of canned fruits and vegetables from the Carolina Industrial School won the first prize. The Board passed a vote of congratulation to Mrs. Peterson and Mr. Key.

The Library Committee recommended that to hold the new books that have been added extra shelves be placed in Room 10 opposite those already set up.

The International Committee recommended that $10 be sent to the International Union of Liberal Christian Women as the Alliance fee for 1915-1916. Interesting letters were read showing how carefully every dollar was expended of the money sent the various committees from the Appeal for War Relief. It is hoped that something will soon be received to send to the minister of the Liberal Protestant Church of Brussels to help him carry on his works of mercy among the members of his parish and others in that stricken city.

The resignation of Mrs. Joseph Allen Powers of Lansingburgh, New York, tendered because of ill health, was accepted with regret.

Mrs. David Utter of Denver, Colorado, was elected vice-president of the Rocky Mountain section.

A framed photograph of the New York League of Unitarian Women was received and accepted with thanks.

A letter from Dr. Gilbert Reid spoke of Miss Pecker's arrival in Shanghai and his satisfaction that the Unitarian ladies have done this much for the cause of liberal religion and for the International Institute in its desire to uphold liberal ideas. Letters from Miss Pecker described the trip and the frequent opportunities afforded to explain that Unitarians possess the missionary spirit and have something to give, and that they have already established a great mission in Japan.

At the next meeting to be held December 10 reports will be due from Southern States and Rocky Mountains.

CAROLINE S. ATHERTON,
Recording Secretary.

The Aftermath of the Pilgrims

The many tributes that the Pilgrims have sent back to Canada in letters of appreciation and the articles in the Press, as well as the financial aid sent and given, assure us that their interest in the Unitarian movement in the great Northwest is back of our work in the field.

As I read with great interest the story of The Pilgrimage in October issue of *Work and Work*, it occurred to me that the members of that memorable party ought to know just what the visit meant to the five churches of Western Canada, who welcomed them along the way, so a letter was soon sent to the four Alliances west of Winnipeg asking them for a report of the visit of the Pilgrims to their church and what it had really signified to city and to the congregation.

Edmonton sent back the first reply "though they were off the path of the Pilgrimage they had really felt the wave of their enthusiasm, for did not Dr. Crothers pay them a visit, and his gentle personality with splendid missionary zeal brought them the greetings from the East," and our own Dr. Westwood was with him representing the courage and good cheer of the vast West. "Their visit helped us" writes Mrs. Deslits, president of the Alliance, "and we had two splendid sermons, we did so appreciate them."

Calgary's letter was soon received, after Edmonton. It was from Mrs. Lewis who said, "I was away at Banff all summer and so missed the Pilgrims but I heard glowing accounts upon my return of the wonderful Sunday in Calgary." As it was the only church in Canada that had a Sunday with the

friends from the East and the states they may well call it a "wonderful Sunday."

The answers from the far away coast brought a deep appreciation from Vancouver, with regret that so many of the members of the Alliance were at their summer homes and unable to welcome the travellers when they tarried in their city for a few hours, but the effort in the church and the fortunate ones who were in the city was uplifting and would remain a red letter day with them.

From Victoria where we have the "tiniest church" came such a splendid message that it must all be given. Mrs. Bailey writes, "We are so glad you are to give a public acknowledgment to the Pilgrims. When they were here and kindly took up that collection for us the time was so short we had no chance to say 'thank you.' We did so want to express our thanks but I did not know to whom I should send the letter. Aside from this financial aid which I really should *not* have mentioned first was the fact that we could know there were so many Unitarian women in the world, it was a joy and a comfort and certainly did us a lot of good; their appreciation of our big country so beautifully stated by Prof. Anna Spencer at our evening meeting was an inspiration to us; to keep on being 'big in thought and life' was her plea to the women of Canada. Such a message must make the Pilgrims realize that their coming was of great moment to us all."

In Winnipeg we had looked forward to August 13 many weeks and in the long cold winter months had planned the warm welcome we would give them, how well we succeeded needs no comment from any of the party who experienced the "hottest day of the year" when they visited "All Souls' Church," that August morning, but our *real* welcome was as warm as the day, for it came from grateful hearts and we were deeply mindful of the debt we owed our American friends. When they left us we were far richer than when they came, for the "Book Table" had been a source of thankful income second to the wealth of personality and friendship that came into "All Souls" when for one day we had enough Unitarians to fill the church to overflowing. God speed the day when we may have enough Unitarians living in Winnipeg to fill it full to overflowing many days, and so the aftermath of the Pilgrimage will linger, returning year after year to us all; and when weary and faint hearted we will recall our day with you, and our courage and optimism will return with renewed strength, thinking of the "Pilgrim Chorus" helpful and triumphant.

FLORENCE GRATIOR HALE,
Director for Western Canada.

The Tuckerman School

A special feature of the instruction in The Tuckerman School at 25 Beacon Street, Boston, is that which is included in the Saturday lectures. This instruction is entirely free, and while it is arranged primarily for the regular students in the school, it is hoped and expected that all who are interested or active in religious education either in the Sunday School or in the home will take advantage of the opportunity thus presented. This plan of free lectures is made possible by the co-operation of the School with the department of Religious Education of the American Unitarian Association.

Already Rev. W. I. Lawrance of that department has given a course of ten o'clock lectures which outlined Hebrew history from the Exile. Miss Frances E. Dadmun, author of the first manual published in the new Beacon series, has explained the suggestions to teachers and the lessons so well set forth in her book, and Mr. Albert E. Bailey has given four lectures on principles and methods of teaching. All of these have been helpful to those engaged in Sunday School work.

A new privilege awaits us in the coming of Mrs. Troward H. Marshall from Dayton, Ohio. Mrs. Marshall is a practical Sunday School worker who has with her husband built up a very large and excellent school in Dayton. Her special study in psychology for which she has received a doctor's degree

at Radcliffe College, Harvard University and her continual writing and lecturing have combined with the practical experience in making her a strong thinker and lecturer. Six lectures are in the course which she will present, two of which will be given on each of the following dates at *ten* and at *eleven* o'clock: Saturday, December 11; Friday, December 17; Saturday, December 18. It is hoped that many will plan to greet Mrs. Marshall in this her first appearance as lecturer and will spread this invitation to the lectures among those who may not otherwise hear of them.

The subjects follow. Saturday, December 11 — I. What Makes a Teacher? General Attitude of Mind, Attitude to Subject, Attitude to Pupil; II. The Mystery of the Child: Difficulty of Knowing the Child-Mind, Aids to Sympathy with and Knowledge of the Child. Friday, December 17 — I. Social Psychology Recent Studies in the Psychology of Groups, The Bearing of these Studies on the Work of Religious Education. II. The Subconscious Mind: Modern Theories (in brief), Application of these to Methods of Work in the Field of Religious Education. Saturday, December 18 — I. The Contribution of the Child: Failure, generally, to Enlist the Active Intellectual Co-operation of the Child in the Teaching Hour; Suggestions of Method to Secure the needed Will-Activity of the Child. II. Religious Education and Modern Culture: Modern Civilization and its Goals, The Place of Religion in Modern Culture, The Enduring Sphere of Religious Education.

News from the Branches

The Philadelphia League has an unusually attractive program cover with a reproduction of The Alliance pin. Alliance women will be glad to know the program for the winter to which visiting Alliance members are invited. November fourth at the First Church, Echoes from the General Conference; December second at the Germantown Church, The Work of the Unitarian Temperance Society; January sixth at the Spring Garden Church, Religious Conditions in India; February third at the First Church, Race Sentiment as a Factor in History; March second, at the Spring Garden Church, A Program of Co-operation in Work for Dependent Children; April sixth, at the Wilmington Church, Religious and Educational Work among the Young Friends; May fourth, Vineland Church, Is it Better to be Born or to become a Unitarian; May eighteenth, Germantown Church, annual meeting.

The Illinois Director has been visiting some of the more distant of her branches. At Buda she found thirteen assembled instead of the expected "three or four" all ready and eager to hear something of our faith and one, an elderly lady almost ninety-four, had walked four blocks and home again to attend. At Sheffield she called on three members who will hold a meeting soon, Geneseo held a parish dinner before the Alliance meeting, Moline is trying to keep the Alliance as a nucleus although they have no minister. At Bloomington there was a full and enthusiastic meeting in spite of a D. A. R. Convention also in session.

Church Fairs

The Parcel Post Committee of the Eastport, Maine, Branch Alliance, take this way of extending their sincere thanks to those sister branches who answered their appeal for help in their Parcel Post Sale, at the Alliance Fair held November 4th.

Committee: Mrs. W. A. Shea
Mrs. L. H. Newcomb

The Lincoln, Mass., Branch Alliance will hold a handkerchief sale December 3. Will the sister Alliances please remember us?

Appeals

Appeals stand as follows:

Green Harbor, Mass., preaching	$295
Meadville Students	176
Pacific School Students . . .	181
Ellsworth, Me., parsonage . .	510
Long Beach, Cal., church furnishings	168
Seattle, Wash., University Church furnishings	754
Italian Mission	264
Missionary in China	430
War Relief	

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Mr. Sanford Bates, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors'—Monthly Meeting

The fourth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1915-1916 was held in Room 11, 25 Beacon St., Boston, Mass., on Wednesday afternoon, November 10, 1915, at 2.30 o'clock.

President Bates presided and there were present: Mr. Allen, Miss Cline, Mr. Ives, Miss Jones, Mr. McMurdie, Misses Richards, Simmons, Ward and Torr.

The secretary's minutes of the last meeting were read and approved as read and the secretary also read her monthly report which was accepted.

The chairman of the Union-at-Large, Miss Simmons, reported 87 copies of the October *Word and Work* sent out, with as many copies of Rev. A. M. Rihbany's tract, "Why the Leadership of Jesus?"

The chairman of the Extension Committee, Miss Richards, reported three distinct suggestions, and the present status of the work was reported.

The bills were next presented; and, on motion of Mr. Ives, it was

VOTED: that the bills be paid.

The secretary read letters from four absent members — Mr. Dobbs, Miss Rose, Mr. Schumacher and Mr. Spence.

Miss Cline reported verbally on the fair, thanking the Board members who supported her so loyally. On motion of Mr. McMurdie, it was

VOTED: that a letter of appreciation be sent to Dr. Paul Revere Frothingham for his appearance at the bazaar.

On motion of Mr. Ives, it was

VOTED: that letters of appreciation be sent to Miss Anna M. Bancroft, Mr. W. Scott Fitz, Mr. Courtenay Guild, Miss Lucy Lowell, Rev. and Mrs., Sydney B. Snow and Mrs. Ralph Whitney, with thanks for their courtesy and show of interest at the time of the fair.

On motion of Mr. Ives, it was

VOTED: that we express our deep appreciation for Miss Cline's very arduous labors in carrying out the fair, and assuring her of our hearty approval of the results she has achieved.

Mr. Bates then brought up for discussion the matter of the $30,000 Endowment Fund, making several pertinent suggestions. On Mr. McMurdie's motion,

VOTED: that the Campaign Committee get in touch with some person and have him here at the next meeting of the Board, with a view to engaging a paid worker for soliciting funds for the $30,000 Endowment.

VOTED: that the president and secretary send to each director a list of churches to which it is hoped the members of the Board shall give their personal attention, or to any unorganized young people in the denomination.

VOTED: that the Campaign Committee to raise the $30,000 formulate its plans and be ready to start actively the first of January.

On motion of Mr. McMurdie, it was

VOTED: that the Board of Directors sanction such a trip as the president outlines, the trip to be taken by him or by someone he authorizes, in the interest of the $30,000 Fund, before the first of January.

On motion of Mr. McMurdie, it was

VOTED: that it is the sense of the Board of Directors that no appropriations be made and no expenses incurred during the coming year, apart from the expenses of the office and the necessary expenses of the $30,000 Fund, with a view to preserving the present balance intact for future use.

Matters pertaining to *Word and Work* were also thoroughly discussed.

VOTED: to adjourn.

Grace R. Torr,
Secretary.

The Fair

The ninth Biennial Bazaar of the Young People's Religious Union is now a matter of history, and the workers cannot help feeling cheered and encouraged by the goodly sum netted. To date, the total receipts are about twelve hundred dollars, it is hoped.

For comparison, it may be interesting to note the sums made at the various fairs held by the Young People's Religious Union.

In 1899, at the College Fair, $1,320.50 was netted.

In 1900, at the Holiday Fair, $882.96 was netted.

In 1903, at the Festival of Nations, $1,588.50 was netted.

In 1905, at the Scenes in Bookland, $1,123.67 was netted.

In 1907, at the Biennial Bazaar, $1,-735.81 was netted.

In 1909, at the Sixth Biennial Bazaar, $2,054.70 was netted.

In 1911, at the Seventh Biennial Bazaar, $1,713.39 was netted.

In 1913, at the Eighth Biennial Bazaar $1,726.58 was netted.

Great credit is due the chairman, Miss Emily J. Cline, and her corps of able assistants, who managed the whole affair most effectively; and thanks are also due all who contributed or helped in any way to make the occasion successful.

The opening was on Thursday afternoon and in the evening a reception was held; those in the receiving line were Rev. and Mrs. Sydney B. Snow, Miss Lucy Lowell, Miss Anna M. Bancroft, Rev. Florence Buck, Hon. and Mrs. Sanford Bates.

On Friday afternoon, Miss Bancroft brought the greetings of The Alliance to the young people and in the evening a large company gathered, many of these being members of the recent pilgrimage to California. A fine musical programme was rendered by the Herford Club and friends; and dancing by two little girls, aged six and eight, added much to the pleasure of those present.

On Saturday noon, a reunion and luncheon for the Shoalers brought together another happy group of our Unitarian people.

The articles remaining unsold from the fair are at Room 11, 25 Beacon Street, Boston, Massachusetts, where they will remain on sale for the next three weeks, in order to give people who were unable to attend the fair a chance to help the Unitarian young people and their cause.

Miss Bancroft's Address

I bring the greetings of The Alliance to the Young People's Religious Union, on the occasion of this ninth Biennial Bazaar. I am sure all members of The Alliance extend congratulations to the individual or association that does good work, but never can they extend heartier congratulations and more sincere good wishes than to those who are working along the same lines with them.

Those who are under the same roof at 25 Beacon Street are all working together and together we can accomplish much. We are your next door neighbor and when our workers are "driven from home," they find a friendly welcome within your door. We thank you for your generous hospitality and for all your assistance.

We appreciate your interest in the work in college towns and we hope for still further co-operation. You would feel every effort well worth while if I could tell you all that I found when I visited Urbana last spring, where Mr. Vail is doing such consecrated work. I mention Urbana because I have just received this word from our Illinois director: "We cannot estimate the wide-spread benefits that reach the five thousand or six thousand students who are here every year with the eight hundred instructors. I wish we were able to give more help here. I look forward to the time when we can give our university churches a fixed and liberal Endowment Fund." I am sure we wish this were possible.

You all know the story, which must have been a favorite with Dr. Collyer, for he often told it. The men were trying to launch a boat; they pushed

and pushed but all to no avail. A little boy came and offered to help; they laughed at him. He said, "But I can push a pound"; he pushed; the boat was in the water. It is a great satisfaction to know that even a little help often accomplishes much. If you will all push your own pound, *your* boat, bearing your message, will reach many a harbor that you dream not of. You are the pillars of the Unitarian Church of the future, you are the pillars to-day; but later the mantle is large that will fall upon your shoulders and much will be expected of you. You must be patient as well as persistent. You have worked and won. I pray you, continue to work and win — work with earnestness of purpose, work with real interest in every effort, work with deep devotion to every undertaking and may every year bring to you increasing responsibilities, which will be a joy for you to assume.

May success attend you to-day, tomorrow and every day to come!

Boston Federation

The fall meeting of the Boston Federation was held in All Souls' Church, Roxbury, Mass., on Sunday, November 28, 1915. The afternoon session at four o'clock was given over to various matters of business, reports, etc. At the evening session at seven o'clock, Rev. Edward A. Horton of Boston, spoke on the topic, "Hon. John Davis Long's Example," and Rev. Adelbert L. Hudson of Quincy on "Christian Example."

South Middlesex Federation

The following committees for the South Middlesex Federation were appointed at the fall meeting:

DRAMATIC EXCHANGE

Chairman, Miss Ruth Lufkin, of Arlington, Mass.
Miss Haynes of Watertown.
Miss Hooker of Arlington.
Miss Spaulding of East Lexington.
Miss Metcalf of Winchester.
Miss Darling of Cambridge.
Miss Spaulding of Newton Centre.
Mrs. J. J. Preble of Waltham.

Membership Chairman,
Mr. F. Stanley Howe of Cambridge.

Nominating Chairman,
Miss Caroline S. Burrage of West Newton.
Mr. Orendorff of Concord.
Mr. Schlaffhorst of Cambridge.
Mr. Fred Robbins of Carlisle.
Miss Hammige of Newton Centre.

Life Members

One new Life Member has been added to the list — that of Mrs. Emma H. Hammett of Newton, Mass.— this addition coming by means of the Life Members' Table at the recent fair.

Our present list numbers 228 and we are very anxious for it to increase. Any friend, wishing to help the Y. P. R. U., can become a Life Member on the payment of ten dollars. The money is put into a permanent fund, known as the Life Membership Fund, the income of which only can be used.

Absent Young People

Names of a few absent young people continue to come in slowly; the year is fast slipping away and it is estimated that the names of only a small percent of those away from home have come to us. Why not consider it your duty the next month to send the names and addresses of any young men or women in your parish who are not at home this year? It is seldom that a duplicate list is received, so there need be no hesitation for this reason.

Isles of Shoals

The Plans for the Purchase of Star Island, Isles of Shoals are progressing favorably. Already fifteen of the proposed forty thousand dollars have been pledged. But the twenty-five thousand dollars more must be raised before the first of April. It is therefore hoped that every Unitarian and lover of the Shoals will send a subscription as soon as possible to the treasurer of the fund, Mr. Carl B. Wetherell, 20 Alden Road, Watertown, Mass.

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.
Mrs. Frank L. Young, *Vice-President*.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

The Unitarian Temperance Society

Offers FREE for racks and general distribution the following pamphlets:

The Facts Against Alcohol -:- **The Menace of Drink**
By Irving Fisher — By Charles W. Eliot

Is Modern Drinking Justified?
Answers from Life Insurance Companies
By Samuel Wilson

Is Beer the Cure for the Drink Evil?
Answers from Germany
By J. H. Crooker

The People versus Alcohol -:- **Booze and Baseball**
(Popular) — (For Boys)
By Lewis Theiss — By Hugh Fullerton

How to Help the Anti-Alcohol Movement. Things to do
By Elizabeth Tilton

Prohibition, Does it Help?
Answers from Prohibition States

My Conversion to National Prohibition
By Edgar S. Weirs

National Prohibition, the Job Maker
By Irving Fisher

A FAR JOURNEY

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BY

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SUCH selection must inevitably work toward the downfall of that nation which engages in long or frequent wars, while peace—unarmed peace, without the evils attendant upon the conscription camp—leads ever upward to national health, strength and prosperity.

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